MOSES OLD SQVARE FOR IVDGES.

Deliuered in a Sermon in the Greene-yard in NORVVICH, the 17. of Iuly, 1631.

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To all the Honourable Iudges of the Nation, vncorrupt Iudgement at their owne Tribunals, and comfortable Iudgement at Gods Tribunall.

Honourable, and reverend Iudges:

IF *the name of a Law-giver be acceptable vnto you, here is* Moses; *if iust iudgement pretious, here it is as lively, as truly deciphered; ye neede not disdaine this counsaile, for it is the breathing of* Moses *Wisedome, nor refuse to take measure by it, for it is the meiwand of integrity; Yea, not* Moses *meerely, but God ioyntly prescribe the orders, impose the charge; God and* Moses, *therefore I trust shall prevaile with them that sit in the place of God, and execute the office of* Moses; *As ye learne much out of your owne volumes, to informe your vnderstandings, so take something from hence to quicken conscience; Were ye never so sage and discreet, able to satisfie all doubts so soone as they are propounded, and to resolue all difficulties without a demurre, yet practise is the praise and blisse of Iudges; to this ye are here vrged, and incited; and oh feele the impulsiues of this counsaile, let not* Moses *mouth yet seeme to be shut.* Iustice exalts a Nation; *Oh as ye loue your Nation, exalt it, which ye can never doe, except ye bring* Iustice *into her full vigour.* Iustice *is enfeebled, the* Nation *depressed Where there are wicked* Iudges; *there neede no greater plague to a Country, nor Bane to a* Kingdome, *then to haue the* Benches *of authority infected.* When the wicked are in authority, the people sigh. As a roaring Lyon, and a hungry Beare, so is a wicked Ruler over the poore people. *Davids greatest punishment that hee would wish of God for that intestine enemy against him and the Church, was this* Set thou a wicked man to be Ruler over him. *How carefull and faithfull ought* Iudges

Prou. 14. 34.

Pro. 29. 2.

Pro. 28. 15.

Psal. 109. 6.

therfore to be to eaſe the griefes, and remedy the miſchiefes of the Common-wealth. Remiſſneſſe *gives* Iuſtice *the aſſault, but* Corruption *puts it to the rowt; Let not* Corpulency *therefore poſſeſſe you in that place; but above all, let not* bribery *faſten vpon you; for if* Iudges *ſhould looke broad eyed after lucre, or goe tracing after their owne advantages, the Whole Kingdome were but a* Burrow *for them to ferret advantage out of. Oh therefore let every* Iudge *conſult with his ſoule, and argue with his conſcience vpon what ſecret purpoſes, and inward reſolutions hee tooke that high calling vpon him, and let every one be a* Iudge *to paſſe ſentence vpon himſelfe how innocent, and inculpable hee hath beene, whether in his Whole courſe the* Glory *of* God, *the* Common *good, and not his private, hath beene his conſtant ſtudy, ayme, exerciſe. Vpon this let every one ponder, for I boldly cenſure none, but humbly admoniſh all. And thoſe* Iudges *that vpon theſe things can vprightly diſcharge themſelves before God, and the World, what are they but the* Mirrours *of Worth, and the* Wonders *of government? their places have added to their Honours, but not to their ſinnes, to cure a feeble eſtate, they have not Wounded conſcience; theſe* Iudges *engrave reverence into the hearts of the people, by their deſerts whilſt they are living, & when they dye, people become halfe dead with them, their hearts aking, and their eyes trickling a long time after that they have loſt the preſence of ſuch renowned memorable Governours. Thus let all* Iudges *dignifie their callings, bleſſe their places and Circuits, that whereſoever there be blemiſhes, enormities, yet the* Iudges *may be ſpotleſſe. And thus with all humility, and due ſubmiſſion, I commend my Labours to your favourable conſtruction, and your Labours to Gods gracious direction.*

Your Lordſhips in all
Chriſtian ſervice and duty,

THO. REEVE.

MOSES OLD SQARE FOR IVDGES.

DEVT. I. 16. 17.

I charged the Iudges at that same time, saying, Heare the controuersies of your brethren, iudge righteously betweene euery man and his brother, yea the stranger that is with him.

Ye shall haue no respect of persons in iudgement, but shall heare the small as well as the great, ye shall not feare the face of man, for the iudgement is Gods.

GReat is the burthen of Authority; not onely great the beauty, but great the burthen; all feele it, the best most; *Moses* as stout, iust, wise as any; yet the *Weight of this makes my shoulders shrinke*, saith he: *Non possum sustinere, I cannot beare you my selfe alone; Non possum sustinere, quia non possum numerare, I cannot beare you, for I cannot number you. The Lord hath multiplied you, and ye are as the starres in number.* What should one Magistrate, *Moses*, doe with such a multitude? A Common-wealth, yea such an one as

—*Fessa labat mihi pondere ceruix.* Ver. 9. Ver. 10.

hath a Church for a title of perfection added to it, will not alwayes liue in harmony; No, there will be jarring strings, instruments out of tune, cumbrances, troubles, strife; and *How can I alone beare your cumbrances, troubles, strife?* A man may better beare any burthen then man, or especially man in his turbulencies; *Ye may thinke it easie* (saith Moses) *but it troubles my wits; How can I?* Ye may suppose I can, and at pleasure; but I finde it a matter of greater difficulty, yea euen of impossibility. *How can I?* Though *Moses* got morall learning enough in *Egypt*, yea *Heauen* acknowledged him for her Disciple, God vpon mount *Sinah* face to face teaching him misteries for Religion, maximes for policie, informing him, inspiring him, yea, *Moses* being the liuely interpreter of the secrets of *Gods Throne*, yet he confesseth himselfe not gifted enough for this calling; *I cannot beare*, ye see in one place, *How can I beare* in another place. So that *Moses* must haue *Helpers*, *Non potest sustinere*, therefore he must *substituere*; He cannot beare all himselfe, therefore hee must goe borrow shoulders, goe get Substitutes: Now for these hee desireth that *Moses* might be found in euery one, that as *Christ* when he went vp to heauen, *dedit Alium se*, for the gouernment of his Church, *He gaue another like himselfe*; So *Moses* being to share his gouernment, he would conuay (if it were possible) a seuerall *Moses* into euery iurisdiction, that euery one might resemble his *patterne*; therefore he chose men as nigh as he can of his owne endowments, and integrity; *Wise, and knowne men. Wise* for their iudgement, *Knowne* for their behauiour; for what should people doe with stupid, or fordid *Magistrates*? no, this were to make the *Magistrate* himselfe a *Burthen*. *Magistrates* not throughly qualified, are but daily eye-sores to the people, or lifted vp to derision, fitter to beget more troubles, then to settle distractions: Therefore *Moses* himselfe *Wise and knowne*, herein shewes both his wit, *and grace* in getting perfect extracts of himselfe, persons that should carry in them viue characters of his worth; full of perspicuity, and integrity of acrimony of iudgement, and sanctimony

—*Sæpe coorta est seditio, sæuitq; animis ignobile vulgus.* Ver. 12.

Moses tremens & fidus interpres Throni Prudent.

Aug.

Omnia Mercurio similia. Ver. 15.

mony of life; *Wiſe, and knowne men*; Well, theſe being the men deſigned deputed, why goe they not abroad to ſhew their luſtre? no, they want one thing ſtill, to heare a *Charge*; to heare a *Charge*, that muſt beare a *Charge*; and *Moſes* was not more curious in his choiſe, then hee is ſolemne in his *Charge*; for how exactly, pointly doth he here deſcant vpon gouernment in her prime? *Heare the controuerſies of your brethren, iudge righteouſly betweene euery man, and his brother, yea, the ſtranger that is with him*; And how doth he fortifie them againſt all the *Glorioſoes Pompaticks* of the times? *Ye ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall as well as the great, ye ſhall not feare the face of man*; and how piercingly doth he ſumme vp all? *For the iudgement is Gods*: So that *Moſes* doth heere inſtitute *Iudges*, and inſtruct them; that they might be as worthy as neceſſary, here is counſaile pertinent, pregnant. *Moſes charged the Iudges*, and who hath more neede of a *Charge* then *Iudges*? they are not to take vp a chayre of authority onely amongſt their brethren, but to *heare their controuerſies*; and not to haue power in their hands to pleaſure their friends, but to *iudge righteouſly betweene euery man and his brother, yea to the very ſtranger that is with him*; And though Greatneſſe may be formidable amongſt the *Infimates*, yet authority it ſelfe is not to be daunted, awed by it; no, let theſe change colour before the *Iudges*, and not the *Iudges* dread them. *Ye ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall as well as the great, ye ſhall not feare the face of man.* What is the reaſon? becauſe *Iudges* are not to render an account to theſe great men, but to the great *God*; his is the calling, his the *Iudgement. The Iudgement is Gods. I charged the Iudges, &c.*

In the words obſerue.

1. An enforcement. *I charged the Iudges.*
2. The ſubſtance of it. *Heare the Controuerſies of your brethren, iudge righteouſly betweene euery man and his brother, and the ſtranger that is with him. Yee ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall*

ſmall aſwell as the great, yee ſhall not feare the face of man.

3. An Inducement. *For the iudgement is Gods.*

Firſt for the Inforcement. *I charged the Iudges.* In which conſider { 1. The nature of it, a *Charge. I charged.* 2. The perſons vpon whom it is impoſed, *Iudges.*

Doct.

For the nature of it, *I charged.* From whence obſerue, that for a weighty duty a *Charge* is of great validity to enforce it. *Strict commands euery one ought to vndertake.* Not hardy, but precipitate let his name bee that puts the dare vpon a *Charge*; a Charge leaues not a thing arbitrary, or onely giues counſell to performe it, but it goes vnder the nature of a precept, *and men ought to ſweat in performance of precepts*; if the brow doe not ſweat in obedience the heart may chill in the neglect; for to neglect a charge is to enthrall to a curſe. *It hath God for the Cenſurer and auenger.* Iuſtice is the forme of it, therefore not to liue in conformity to it is to abandon that that giues due proportiõ to all things, *Iuſtice*; it imports the nature of a *Debt*, and hee ſtands vnder the hazard of attaching, that payes not his debts. It hath prudence for the direction of it, the reſtraining of the concupiſcible paſſions for the matter, and loue and reuerence for the motiues; ſo that hee that maketh a breach of a charge oppugnes wiſdome, liues in vaſſallage to his own paſſions, & extinguiſheth all loue & reuerence out of his heart. In all ſolemne things it hath beene vſed as the thing moſt forcible; as in Mount *Sinah* when God would not bee eyed by men no further then hee reuealed himſelfe, to repreſſe curioſity, *Charge the people* (ſaith God) *that they breake not their bounds to goe vp to the Lord to gaze*; and that the diſciples of Chriſt might not bee infected with the ſubtilties of falſe doctrines, and enchantments of Court-pompes, but that they might goe on as men ſtabliſhed in the truth, and mortified towards all worldly delights, *Chriſt charged his diſciples ſaying, Beware of the leaven of the Phariſees, and Herod.* And that *Worldlings* might neither be proud,

Iuſſa capeſſere fas eſt.

In præceptis deſudandum eſt. Thalaſſ. 2. Hecatont.

Deum iudicem & vindicem habet. Bulling. in 2. Tim. 4.

Importat rationem debiti. Tho. 12æ 99. q. 1. art. Tho. Aq.

Exod. 19. 21.

Marke 8. 15.

proud, nor penuriovs, *Charge them that are rich in this world that they be not high minded, &c. And that they be ready to distribute & communicate.* And *Timothy* himself that he might vse fidelity & sedulity in his caling, saith *Paul, I charge thee before God and the Lord Iesus Christ who shall iudge both the quick and the dead at his appearance, Preach the word, bee instant in season, and out of season.* So that *Moses* here doth not vse any weake inducement, but a strong *Enforcement. I charged,* saith *Moses.* This serues to exhort, them whom this most concernes not to vilifie, howsoeuer not to nullifie the force of a *Charge*; but with eares tingling to heare the tenure of it, and hearts melting to satisfie the sanctions of it. One word the Hebrewes put for a *Charge* comes of a word that signifies a *Goad*; as if a *Charge* should be as a *Goad* to force to obedience. *A true obedient heart neuer considers how great a thing is commanded, but resolues vpon performance, because it is commanded.* How can that bee counted a triuiall thing, that is *Charged?* how can the neglect of that bee safe; that is, *Charged?* no, vilipend not a *Charge*, violate not a *Charge*; for great is the Impery of it, it carrieth a viuid obstriction in it. Oh therefore goe away with a sacred awe in your bosomes to what it imposes, enjoynes; hold your selues *sub vinculo*, bound over to obedience, *Charged. I charged,* saith *Moses*; not I exhorted, but *I charged.*

1. Tim. 6 17. 18.

2. Tim. 4. 1. 2.

Vse.

Melamedh.

à

Malmadh.

Non attendit verum obediens quale sit quod præcipitur, hoc solo contentus quia præcipitur. Bern.

The Iudges.

Now let vs come to the persons vpon whom it is imposed, *Iudges.*

From whence obserue, that it is not to breake compasse vpon very *Iudges* to impose a *Charge.* For is it impossible for them to haue their checkes in gouernment? may there not bee even a Reprobate vnder the scarlet Robes? hath the furnace of hell had neuer a fire-brand from the Tribunall? doth the Compasser forbeare to tempt where hee sees the ballance of iustice held out? no, the Serpent hath profest enmity to all the *Womans seed,* wheresoeuer the Deuill finds concupiscence to lodge, he endeauours to make it his

port-hole to enter at. Oh that wee could find men ſo innocent that wee need not quake over their defections, perſons ſo abſolute that wee need not counſell them; theſe might bee Mirrours fit for the bright eye of God to take full delight in; but alas ſuch is our imperfect ſtate that though the guilt of ſinne may bee remitted many, yet the inheſion of ſinne is in all; though the dominion of ſinne may bee removed in ſome, yet in none the pronity vnto ſinne. What man hath in him *Perfection of degrees?* no, this God requires, *Be perfect as your heauenly Father is perfect*; but it ſhewes our duty to ſtriue for it, not our power to attaine to it; there may bee in vs *righteouſneſſe* which (they call) the *righteouſneſſe of the cauſe*, but not *of the perſon*; the exercise of new-obedience may bee in vs, but not the exactneſſe; no, it is to bee wiſhed it were ſo, it is to be endeauoured it may bee ſo, it is to bee prayed it ſhould be ſo, but that it is ſo, it is not to bee beleeued. Shew mee that friend of God that dare plead inviolableneſſe of affection towards his Maker, no hee might then goe ſet *vp a ladder and goe alone into heauen*, as *Conſtantine* told *Aceſius*, the ſtrict Novatian Biſhop; ſuch repurged creatures are not to bee had in this world; iuſt men wee may haue, but they are rather iuſt in compariſon with others, then in compleatneſſe in themſelues. *Grace doth not ſtabliſh men in the ſeruice of God*, neuer to fall; no, this is a pertection fit for the vpper Court, it is the priuiledge of *Angels* which are confirmed in grace: wee may bee free from preſumptuous ſinnes, but not from lapſes: our chiefe honour lies not in perfection of goodneſſe, but affection to it; as the pureſt body hath in it contrary elements, ſo the moſt regenerate man hath in him two natures. *Iudges* then, though neuer ſo wiſe, may erre, though neuer ſo vpright faile. Doe wee neuer read of wicked Iudges? yes; the ſonnes of *Samuel*, were *Iudges*, but did they not tranſlate judgement? or turne the outſide of it? what ſhould I terme it? they peruerted it; the *Elders* of *Iezreel* were *Iudges*, but did they not for a peece of royall paper, for a Court-charme condemne a man of high-

Mat. 5. 48. *Demonſtrat officium, ſed non potentiam.*

Optandũ eſt ut fiat, conandum eſt ut fiat, ſupplicandum eſt vt fiat ſed quod factum fuerit cõfidendum non eſt. Aug.

Erigat ſcalam & ſolus in cœlum aſcendat. Zozomen. lib. 1. c. 11.

Comparatione non conſummatione, Bern.

Gratia non immobilitat. Aug. Tho. Aq.

1. Sam 8. 3. 1. Kings 21.

trea-

treason? as if in *Iecreet* to condemne men of high-treason were but the high-triall of a Iudges wit; and were those Iudges in the 1. of *Habbacucke* thinke yee in culpable, when *the Law was dissolued, and iudgement did not goe forth?* the Law dissolued, as if the ioynts of it had beene taken out, and *iudgement did not goe forth*, as if it had layen bedrid at the Bench. Remember yee not the saying of *Solomon? I saw vnder the Sunne the place of iudgement where was wickednesse, and the place of iustice where was iniquity*; the very seats of authority polluted. *There was a Iudge in a certaine Citty, that neither feared God, nor reuerenced man*; though a Parable, yet parables speake not of impossibilities. So that the dignity and authority of *Iudges* doe not priuiledge them from errour, therefore these may bee charged? *I charged the Iudges* saith *Moses*.

1 Habbac. 4.

Eccles. 3. 16.

Luke 18. 2.

This serues to exhort *Iudges* not to count this worke superfluous, much lesse rash to deliuer a Charge to them. When I looke vpon the dignity of your callings I behold this with an eye of reuerence, when I looke vpon your danger of digressing I behold this with an eye of feare. Even in iudgement there are priuy perils. Let *Iudges looke to their innocency, for their hazard to fall is great.* The face of all parts stands in most danger of a skarre, the tops of houses are most subiect to gunne shot, the faireſt fruit is most likely to bee plucked; therefore though high and honourable, great men and wise men, yet men, and so subiect to Sathans assaults. Oh therefore know your feet to stand but in slippery places, shake your hearts and feele in them the dregs of naturall corruption, looke towards your Tribunals, and behold a multitude of temptations ready to encounter you. Oh therefore let not the blood rise in your faces, much lesse boyle in your hearts, that any expergefactory aduertisements should bee deliuered to you; no, heare counsell with patience, yea a charge without regrate; though *Iudges* yet yee may bee charged, yea because *Iudges* therefore charged; wee must not Saint all *Iudges*, or howsoeuer if Saint you, yet not hold you men of impeccant spirits,

Vse.

Cæca pericla. Propert. *Caueant cri-men magnum enim discrimen* Aug.

though *Iudges*, yet not Angels; no, I ſee in you humane nature, and therefore I know you to bee ſubject to humane frailties; yee may erre aſwell as others, and therefore yee may be charged aſwell as others. *I charged the Iudges.*

But here let vs make a ſtand, and aske why *Iudges?* 1. Becauſe they muſt haue iudgement. 2. Becauſe they muſt execute iudgement.

Firſt becauſe they muſt haue Iudgement. But vpon this I need not to inſiſt, for theſe are *knowen* to bee no blind *Iudges*, beyond expectation they haue giuen ſatisfaction to the Countrey concerning their wiſedome; therefore before ſuch *Iudges* I ſhould ſeeme to want iudgement to diſcourſe of that iudgement that is requiſite for *Iudges.*

Therefore to leaue this *Stand*, and to come to the executing of Iudgement. *Iudges* becauſe they muſt execute iudgement. For knowledge belongs to the vnderſtanding, action properly to the will, and ſhould the *Iudges* vnderſtanding bee furniſhed, and his will haue no exerciſe? *Action intimates the beginning of motion*; what therefore ſhould a *Iudge* neuer moue, but onely grow vp in knowledge? this were like one that ſhould waxe vp to mans ſtature, but neuer ſtirre foot; therefore as a *Iudge* hath gotten the ſtrength of his limmes in knowledge, to hee ſhould moue in correcting thoſe vices that his vnderſtanding directs him to take knowledge of; Correction is the pruning hooke of diſorder, the fanne of villany; many here know the Law, *Iudges* are chiefely to execute it; that *Iudge* therefore is moſt conſpicuous, who is as reſolute in carriage, as abſolute, in vnderſtanding; who hath *animum & animoſitatem*, knowledge, and courage: A *Iudge* muſt not onely bee profound in his owne grounds, nor bee expert onely to deliuer a *Charge* (which notwithſtanding is a rare ingeny) but hee muſt giue Malefactours their deſerued doome, draw blood from ranke-ſpirited liuers, and ſhew to the world that Iuſtice hath her edge; A *Iudge* muſt bee endewed with the ſame affection, that *Law-giuers* themſelues were, that their lawes may not remaine onely in peeces of paper but bee writ-

Ariſtot.

Actio importat originem motus Aquin.

Nigrum præfigere Theta.

quâ Legiſlatores dictum Lyſiæ. Stob. ſer. de magiſtrat.

written in capitall Letters vpon offenders backes; It is as euill (saith *Cato*) not to punish an high offence, as not to requite a great good turne. Lawes not executed are like Lyons chained vp, Canons mounted vpon the walls of a Citie never discharged, potions in the *Apothecaries* shop neuer administred. *Isocrates* would teach one learning for a small matter, but the maine schoolefee was to teach that party boldnesse: So boldnesse is as necessary in *Magistrates* as vnderstanding, and the executing of judgement, as the knowledge of it. *Because iudgement is not executed speedily, therefore the hearts of the children of men are fully set to doo euill.* Wickednesse runs in her full-tide, and sinne comes to the authority of a hellish *viceroy* vnder heartlesse, and remisse *Iudges*; as the chiefe vertue of fire therefore is not in the shining but the burning, so the chiefe vertue of a *Iudge* is not to haue judgement, but to execute it.

Pro maleficio perpetratorem dare pœnam quam pro beneficio non dare gratiam. Plut. *in apoth.*

Eccl. 8. 11.

This serues to exhort *Iudges* to make themselues as much feared for their judgments, as admired for their wisedomes; for else they shall seeme but *Sages* to the people, not fully *Iudges*; oh therefore let every artery of your hearts, abound with the spirit of magnanimity, and all the sinewes on your armes gather strength to punish offenders; strike at their estates, let out their blood; for such a *Iudge* is not a *Man-slayer, but a mischiefe-slayer*, he hath not *polluted his hand with blood, but made it the cleaner*, as *Chrysostome* sayd of *Phinees*; oh therefore, euen deuote your selues to suppresse wicked liuers, which are nothing else but the scandals of Religion, and the ignominies of all good Lawes; yea, let the reformation of the corruptions, and the exorbitances of the times bee so deepely fixed in your hearts, that yee count euery enormious incorrigible offender that ye leaue behind you vnpunished, a blemish to your Tribunall. Blessed be the name, and magnified be the vertues of that renowned Iudge once in this circuit. I am speaking of *Iudges*, and how can I conceale that *Iudge*? I am incouraging of *Iudges*, and how can I better animate them, then in presenting before their eyes that *Brest* of *Courage*?

Non homicida sed maleficiæ. Bern.

Non inquinauit manum sanguine sed posteriorem rodidit. Chrys. *orat* 1. *in Iudæos.*

Cantari dignum.

A man worthy to be celebrated. Hee was the Oracle of his dayes, the miracle of gouernment; the honor of vertue, the ſting of diſobedience; his worth, as great as his wiſedome, yea, we know not which moſt to commend in him, his diſcretion or diſtrictneſſe; the very profeſſion of the Lawes, and the name of a *Iudge*, the more reſpected amongſt vs for his ſake. He not onely puniſhed offenders brought before him, but made it his ſtudy and care to diſcouer *Latitants*, Yea, at his coſt and charge ſearched them out; Hee neuer feared the power of any offender, but onely deſired to lay hold on him, as the auncient *Lacedemonians* neuer asked the ſtrength of their aduerſaries, but onely where they were. As *Caſſius*, when hee was wiſhed by the *Caldean Aſtrologer*, not to fight whileſt the ſigne was in *Scorpio*, *I feare not* (ſaith he) *Scorpio, but the Archers*, (Hee meant the *Parthians*) So hee feared not the greateſt *Scorpion* in the world, but the Iudgements of God, thoſe *Archers*; the very mould of courage ſeemed to haue beene in his heart, as *Pyrrhus* ſayd of the old *Romanes*; hee burſt into the lurking holes of the moſt deſperate offenders, as *Perdus* brake into a *Lyonneſſes* den, and tooke away her whelps; yea the more dangerous the offender was, the greater was his pleaſure to encounter him, as when one told *Leonides*, that he now had enemies indeed to fight with, for the multitude of their arrowes was ſuch, that they would euen darken the light of the Sunne-beames; *So much the better* (ſaid he) *For then wee ſhall fight in the ſhade.* In that *Iudges* dayes, wickedneſſe ſtroke with a trembling hand, and villany ſlept with a troubled eye; himſelfe as much feared as the paynes of a conuulſion, and his *Spies* as much feared as himſelfe; his pitched battels in the Tribunall, were memorable, and his ſtratagems abroad matchleſſe; another, *Valerius*, that might haue beene named *Publicola*, as if he had wholly ſtudied the publique welfare, and might as deſeruedly haue had the ſirname of *Couragious*, as euer *Ariſtides* had of *Iuſt*. The veines of the Country haue ſtil in them the better blood for that Surgeon, the lights of the Nation yet ſhine

Sed Sagitarios. Appian.

Quint Curt.

Plut. *Quaſi publica colens.* Plut.

ſhine the brightlier for that *Golden Snuffer*. He lived with affections of thouſands, and dyed with the praiſes of millions; his name yet precious, and his memory yet ſcarce thought on without teares. I praiſe him, I honour him, I magnifie him, becauſe I deſire he might be prized, immitated equalled. My honourable Lords, be transformed into your honorable preſident; as ye want not his power, ſo want not his courage; oh let his heroicall vertues (as the *Morrallists* terme them) liue in you, as ye know Iudgement with him, ſo execute Iudgment with him; ſuffer not the brow of impudence to out-front civility, nor ſinne to put the dare vpon authority; leaſt people deſire a reſurrection too ſoone of this *Iudge*, or digge him out of his graue, as they did *Antiochus* when his good gouernment was wanted, or they cry *Vbi ſunt Indices? Where are our Iudges.* Oh therefore ſtabbe murtherers to the heart, calme the ſpirits of common *Barretours*, reſtraine the licentiouſneſſe of *Ruffians*.

Antiochum refodio.

Firſt, ſtabbe murtherers to the heart, which kill men till they ſeeme not to be men, but as it was ſayd of *Tiberius* *Dirt mingled with blood*; yea, ſpill blood that they might write their ſelues in redde letters, Valorous. Bloodſhed in theſe dayes being but with many held the cogniſance of Noble reſolution; the ſight of the *Common-Wealth* ſtabbed through with ſo many murthers, is as hideous as the ſight of *Iulius Cæſars* Robe was to the Senate-houſe, ſtabbed through with ſo many holes; theſe bluſh to digeſt an injury, but never to reuenge it with blood; the price of murther being accounted with theſe, but the purchaſing of a Pardon (if it could bee gotten) or a voyage for a while beyond *Seas*; the clipping of the Kings coyne ſeemes more odious and dangerous in the murtherers account, then the deſtroying of the Image of God; many a man ſeemes nobody to himſelfe, vnleſſe he bee an *Herculeſ furens*, and hath given the ſtabbe, and that perhaps but for taking the right hand, or not pledging a carrouſe, or but for requiring of a due debt, or for the detection of the leaſt error of a monſters life. Oh ſhall not the *Iudges* eares tingle at the noiſe of this

Lutum ſanguine macératum. Sueton.

Plut in Antonio.

this crying ſinne? ſhall ſuch die vpon a pillow, and not goe bleeding to their graves? No, let neither mediation of friends, nor the ſight of a ſcutchion make the *Iudges* heart relent from ſtriking the cut-throats ſword into his owne bowels. *The land cannot bee cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it*, therefore ſtabbe murtherers to the heart.

Num 35 33.

2 Secondly, charme the ſpirits of common *Barretours*, whoſe cheefe practiſe is to runne to the *Lawyers* anvile for ſharpe inſtruments, and which vſe the Kings writs but as *Weſtminſter* maſtiffes, to bait the Country with; were it not for this franticke rowt, how many buſie Attourneys, and extimulating Counſaylers (for of ſuch only doe I ſpeak) might walke like the *Lunaticke* man in the Goſpell *without clothes*: What a Mart of trialls is there at this time like to be? 300. *Niſpriuſſes* and odde, brought down to one *Aſſiſes*; and what, all for recouery of due debts, or for dubitable Titles? no, I doubt if many of them were well ſearched into, they ſhould be found to bee but for ſpights and quarrells; for the will of a common *Barretour* is as tender vnto him as his inheritance, let ſuch be but touched, and preſently the ſting is put out; as no man offended *Caligula*, but in a moſt vnſeemely manner, he ſhaved off the hayre of the hinder part of his head, ſo whoſoeuer diſtaſt theſe they ſet their fowle Law-markes vppon them; a tryall or elſe no triall of their magnanimity, euery trifle is made a grand treſpaſſe, writs and *Sub-pœna's* fly abroad, they bite all that come nigh them, and like ſparkling coales they ſcorch the faces of them that doe but blow vpon them; their diſpleaſed affections are ſo implacable that there is no appeaſing of them till they haue made their enemies goe a pilgrimage through all the Courts of Iuſtice, and by the gliſters and potions of coſts and fees, they haue fetched them off their leggs, or brought them to their graues. And what now ſhall a common *Barretor* be *Amicus Curiæ*, counted a friend to the Court? a contemptible Court that ſhould entertaine ſuch for friends; ſhall litigiouſneſſe out of audaciouſneſſe, dare

Luke 8.27.

dare to ſay that for a iudgement-fee it can get any cauſe to paſſe? or that if it be found guilty, it knowes the ſoreſt puniſhment, *Cave in poſterum, Take heede for afterwards?* No, though their glozing factours may extoll ſuch ſpightfull men for men of ſpirit, and collaud ſuch helliſh contenders as iuſt preſeruers of their rights, and reputations; yet as ye would not ſuffer all the ſtreynes of our *Church-ſeruice* to be turned into the yellings of malice, and as ye would ſeeme truly ſenſible of the vexations of a tetricall rowt, and of the out-cryes of quiet men moleſted in their owne Countries, bring forth ſome of theſe Contenders to be made as odious to the world as they haue been grieuous, let the people ſee that our Land hath Law to puniſh ſpleene, calme the ſpirits of theſe common Barretours.

Thirdly, reſtraine the licentiouſneſſe of *Ruffians, Roarers,* 3
Swaſhbuckters, which vndermine the foundations of thoſe houſes their Fathers built; tiplers and harlots challenging their Patrimonies, rather then themſelues; they were borne their Fathers eldeſt ſonnes, but they haue made themſelues ſince younger brethren; Which were once called *Heyres,* but the World hath come now and written downe, *Spend-thrifts:* Oh the miſerable ſpoyle of young Gentry in theſe dayes, inſomuch that they which according to their birth and meanes ſhould be adopted to gouerne their Countries, and to doe the beſt ſeruice to their Soueraigne, they are fit for nothing almoſt but to ſing Catches, and ſend challenges; very vlcers, and ſinkes in the *Common Wealth*; which make Markets ring, and Cities roare; which rage as if they had beene brought vp in Bedlam, and ſweare as if they newly came out of hell; which looke like Anticks, and talke like Pandars; which drinke till their faces ſparkle like forges, and their ſtomacks ſpurge againe, in ſo much that as *Tiberius* that drunken Emperor, for *Tiberius* was called *Biberius,* and for *Nero* ſirnamed *Mero*; ſo theſe may rather be called *Pottlemen* then *Gentlemen*, and *Libertines* then *Chriſtians*; they ſay they drinke by meaſure, but *that is a new kinde of meaſure, where no meaſure is kept*; I will not ſtand to de-

Sueton. *Nouum genus hic menſurae, vbi nullus eſt menſurae vſus.* Baſ. Serm. 1 de iuu. & ebriet.

ſcribe them, I cannot but deplore them; yea, as *Baſil* ſaith, *We deplore our Country to be the Mother, and Nource of ſuch miſchiefes.* Could theſe euer haue liued without fetters vpon their heeles, ſcarce with the skinne vpon their backes vnder the lawes of Paynims euen of *Solon*, *Lycurgus*, the famous *Ephori*, or the renowned *Areopagites?* and ſhall the names of Gallants here ſecure them? No (my Lords) let them not breake all bands of ciuility, as if here were a Theater built for *Senſualiſts*, nor defie God by day-light, as if they liued in a land of *Athieſts*; but ſeeing all our Sermons cannot fetch the intemperate humours out of their heads, let the law make them ſober; reſtraine the licenciouſneſſe of *Ruffians*. Thus I might further deſire you to crampe the hands of theeues, to worme the tongues of blaſphemers, to diſquiet them that trouble the *Lords Reſt*, to diſpearſe the ſociety of Cheaters, to diſſolue the brotherhood of Cutpurſes, to take away the Charter from that mighty Incorporation of Alehouſe-keepers, but I cannot ſtand to dilate vpon all; onely thus much I ſay as there are wholeſome lawes, ſo let there be reſolute *Iudges*; by exemplary puniſhments, as by the keene edge of your power, leaue gaſhes in the ſides of all notorious offenders. My Lords, I ſpeake out of enuie againſt no mans perſon, but out of zeale enkindled to the glory of God, and an ardent affection to the rectifying of the groſſe abuſes of the times; Oh my Lords, let not vs ſtand here in vaine, ſtand not ye at a Tribunall in vaine; there are *Wretches*, be ye *Iudges*; ye haue *Iudgement*, execute *Iudgement*.

Deploramus patriam noſtram quod talium malorum & mater eſt, & nutrix Baſil. ad Athanaſ. ep. 47.

Heare the controuerſies of your brethren, iudge righteouſly betweene euery man, and his brother, and the ſtranger that is with him, ye ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall as well as the great, ye ſhall not feare the face of man.

Now let vs come to the ſubſtance of the enforcement. In which obſerue:

1. A full debating of cauſes, *Heare the controuerſies of your brethren.*

2. A

2 A faire deciding, *Iudge righteouſly*.

3 A commendable impartiality, *Betweene euery man and his brother, and the ſtranger that is with him: ye ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall as well as the great, ye ſhall not feare the face of man.*

Heare the controuerſies of your brethren.

Doct.

First, for the full debating of cauſes. *Heare the controuerſies of your brethren.* From whence obſerue, that iuſt iudgement muſt begin at the eare. *Nonne aures verba diiudicant?* *Doe not the eares diſcerne words?* and how can truth euer be diſcouered, if the words be not diſcerned? *If cauſes be not throughly handled, and parties fully heard, who can paſſe ſentence?* The eare is the taſter of iudgement, for *the eare trieth words, as the mouth taſteth meat*; that man then can neuer reliſh the equity of a cauſe, whoſe taſter is out of courte; if the eare be not open, the dore of Iuſtice is ſhut; yea, *Iudges* had as good ſtop their mouthes, as ſtop their eares; therefore as *that Port is to be well kept by which the Kings Way lyes, ſo the hearing is to be carefully looked vnto, by which the royall path of Iuſtice lyes. The eare of the Wiſe ſeeketh information.* A wiſe eare is the moſt appoſite Intelligencer of a *Iudge*, the *Oracle* at which hee ſhould firſt conſult, the *Spy* of truth, the *Key* of ſentence. *Salomon* though neuer ſo wiſe, yet had the harlots cauſe fully opened, and did not inſtantly come to ſentence; and *Iob* when *he knew not the cauſe, he ſearched it out diligently*; ſearched it out by due examining; and *Moſes* for the great cauſe he commanded it ſhould be *brought before him, and he would heare it*; not preſently iudge it, but firſt *heare it*. *God* indeede is ſo abſolute a *Iudge*, that *he needs no Witneſſe*, for in the bright *Mirrour* of his owne wiſedome at an inſtant he knowes all things that are done; but earthly *Iudges* are not ſo exact, but they had neede to ſearch, diſcuſſe, to make narrow inſpection, ſtrict ſcrutiny, to haue perſpicuous euidence, luculent teſtimonies deliuered before they can come to the full perception of things. He is one of *Philip* of *Macedons Iudges*, that will pronounce ſen-

Iob 12.11.

Niſi agitentur cauſa, & partes audiantur, inter partes iudicare quis poteſt Ber. l. lib. de Conſ. ad Eug. c. 10.

Iob 34.3.

Vt diligentius ſeruanda eſt ea porta quà via ſit Regia, ita auditus, &c. Plut.

Pro 18 5.

1 Reg. 3. from the 16. ver. to the end of the Chapter.

Iob 29. 6.

Deut 1.17.

Teſte non indiget. Bern.

Scientia viſionis Tho. Aqu.

tence before he consider proofes. *Sententia, Sentence* comes of *Sentio* to vnderstand, as if that sentence were sensleſſe, and that judgement without judgement, where euery thing is not duly and throughly weighed; if men may not bee heard in their owne causes, they had as good send for a Note vnder the *Iudges* hand, how he will determine causes, as euer to bring them to triall, therefore *controuersies* must be *heard*; *Heare the controuersies of your brethren.*

Vse. This serues to counsaile *Iudges*, to hold that *Iudgement* most mature, that is vpon full hearing; not to hold themselues so absolute, that they can judge causes at their pleasure, nor so acute, that they can see the secrets of a cause by a superficiall view, for then there is like to be but an *homely truth*, and a tumultuary judgement (as they call it) a judgement at hazard: Much lesse ought a *Iudge* to debarre a man from speaking in his owne cause, but onely by his Lawyers lips; he is like to haue but a slender discouery of truth, that must speake all by a borrowed mouth; he hath not alwayes his minde fully layd open, that must hold him to his Interpreter; a man can manifest more out of his owne feeling, then his *Spokesman* can doe out of his *Breuiat*; many things may suddainly arise, which the Lawyer hath not beene fully instructed with, or if instructed, perhaps hee is troubled with *Demosthenes* his disease, the squinsie in the throat; the groanes of the people are grieuous against the treacherous carriages of these *Heteroclites*, which vary from the integrity of iust Pleaders, and are become men of another manner of declining; who if the opposite side can but shew them some golden Record, or pocket Euidence, or with the last nights present put them in minde of a new Bookecase, their opinion then is cleane altered, and their Clients case become desperate; that *Plea* that once looked like faire *Inachis*, is now turned into a Hayfer, and ready to burt: What then if the Lawyer bee struck dumbe with a stratagem, or will suppresse any thing out of corruption, shall not the party himselfe be suffered to raspe in his owne case? may he not be permitted to be a Consonant with his *Lawyer*?

Barbarica veritas. Apuleius, lib. 3. de as. aureo.

Iudicium tumultuarium.

—Iuq; nitentem Inachidos vultum mutauerat ille iuuencam.

Must

Muſt his doome bee to ſtand at his Lawyers backe, and there gneſh his teeth for his impertinent loquacity, or elſe ſhed teares for his perfidious ſilence; I know it were a burthen to authority to heare all men in their owne cauſes; for what ſhould an eare bee lent to ignorant men whoſe language is all in ſolæciſmes, or clamorous, who when they haue no right thinke to raiſe vp one by multitude of words? No, it is ſufficient, if not ſuperaboundant for the Lawyer to plead (I ſay not to feigne) for theſe; yet not to heare diſcreet, or iuſt men in their owne cauſes where in pleadings things are but darkely opened, or wretchedly concealed, I thinke were a violence offered to Iuſtice: for as I take it the Lawyer is but an aſſiſtant to his Client, or to put things into due forme, the other is ſtill the Principall; the principall then muſt bee the fore finger in his owne cauſe, not turned off like a ſcunted finger.

And as it is fit that men ſometimes in their owne cauſes ſhould bee heard, ſo as requiſite is it that witneſſes might not be diſturbed, for how then can *Controverſies bee heard?* no, to moleſt witneſſes is even to trouble that Fountaine from whence the cleere vnderſtanding of a cauſe ſhould flow, or to cry downe that voice that ſhould giue ſound ſatisfaction to the *Iudge*; *Teſtis quaſi tenens ſtatum*, ſay the *Critickes*, A witneſſe is one in whom the ſtate of a caſe conſiſts; Witneſſes not to be regarded it is even to giue iudgement *dimidiis, by the halfes.* Iudgement is a ſyllogiſme (ſaith *Averroes*) in which that *Iudge* can never draw out a good conclusion that doth not firſt conſider the premiſes of Witneſſes. When lawyers therfore can ſay litle for their clients, muſt their chiefe eloqẽnce ly in caſting aſperſions vpon witneſſes? or propounding captious queſtions to confound their memories? or deriding of them, as if they would turne from graue *Pleaders* to be of the jocular crew, even *Ieſters at Aſſiſes?* No, I beſeech you by that venerable reſpect yee beare to truth, that yee ſuffer full, and free teſtimony to bee deliuered, and that yee reſtraine ſuch fridulent interpoſitions, for they tend rather for the

Plato.
Averroes in 2. Rhet. c. 18.

Magis ad ſubverſionem quam inuenti onem veritatis proficiunt, Bern lib. 1. de conſid. c. 10.

ſubverting, then the manifeſting of the truth.

And that yee may the better heare *Controverſies*, ſuffer not Pleaders to lead you away in hearing their ſarcaſmes and bitter invectiues one againſt another, which are nothing but the theft of time, and the deluſion of judgement; *Lawyers* then leaue their Clients caſe, and fall to their owne; *Iudges* then heare trying of wits and not trying of cauſes; theſe are inſolencies offered to your high authority, and interruptions to your heedy hearing. Oh therefore baniſh all occaſions of diſturbance; waſh out the moates, and wring the cloth, that it may (as the *Pythagorean* ſaid to his *Iudges*) the better take the dye; bee preſent with your ripeſt wits, and graueſt attentions, aduiſedly conſider all paſſages; they are *Controverſies*, that is, ſuch things as may bee controverted, argued on either ſides, therefore *heare* them. *Heare the controverſies of your brethren.*

Iudge righteouſly.

Now let vs come to the faire deciding, *iudge righteouſly.* Not heare and ſuppreſſe *iudgement*, for this were to make a ſolemne hearing an empty ſhew; not heare and delay judgement, for this were to hold patients ſo long to their diet-drinke, till the remedy proue worſe then the diſeaſe; protracting or retarding of cauſes, is but to ſet a ſluce in the free current, or to digge a fiſh pond for *Lawyers*; if ſuters after all their declarations, joyning of iſſues, pleadings, and producing of witneſſes, ſhould be driuen off to a dilatory courſe, it were to make a priſon of the judgement-ſeat, or to turne a ſet battell into a ſiege; therefore debate, and decide, heare, and *Iudge*; and as there ought to be a dextrous hearing, ſo not a ſiniſter *Iudgement*, therefore *Iudge righteouſly*, which is the point I mind to proſecute.

Doct.

Iudge righteouſly] From hence I obſerue, that the true forme of *Iudgement*, is *Righteouſneſſe*; to with-hold the one, is to deſtroy the very entity of the other; therefore is God ſo diſtrict, that there might bee no forging nor forcing in

Exod. 23. 2. the cauſe of Iuſtice. *Wreſt not thou the Law*; let it looke with the

the face right forward, and doe not turne the head of it vpon the shoulders, for this were to make a distorted creature of *Iudgement*. *Cursed bee hee that hindreth right*; and what greater hinderance can there be imagined then from *vnrighteous iudgement*? it is as if the gates should be shut against those forces that come to succour a place after long extremity suffered; this *Curse* so iust that it needeth not be muttered in a corner, but proclaymed *Cum sonitu*, with a whole multitude resounding it. For *Cursed be hee that hindereth right, and all the people shall say Amen*; that is a grieuous sinne that is sealed with the curse of a multitude. God reproueth his *Iudges*, because they turned *Iudgement into gall, and the fruit of righteousnesse into Wormewood, Iudgement and righteousnesse* were gone, and there was nothing but *gall and Wormewood* left in their stead; people come with prouoked appetites to the Tribunall, thinking there to haue their true diet equity, and loe there is nothing but *gall* and *Wormewood*; Oh, people goe away with sowre lookes to thinke, that instead of the delicates of Iustice, there should be nothing but dishes of bitternesse; they may looke for such fruits in the streetes amongst their neighbours at home, but who would looke for *gall* and *Wormewood* such vnsauory plants to grow at a Tribunall; There *Iudges* the great *Feastmakers* of the Country, feed proterue men with the refection of the iust; For as *Iustice punisheth the wicked, so iniustice the righteous*. Therfore *execute true iudgement*; let *iudgement* haue no other stampe then that which it got in the mold of equity. That *Iudge* bringeth a foreiner into the state in stead of *Iudgment* that doth not naturallize it by *Righteousnes*, & shewes a Monster to the world in stead of *Iudgment* that depriues it of the reflexe of *Righteousnesse*; a mans greatest *Aduersary* then is the *Iudge*, and the most vnsupportable injury comes from the *Righter* of wrongs. He must needs looke for pitifull measure where the Balance it selfe is set wrong, and expect to bee split vpon the *Rockes* where the very Pilot will not faile according to his compasse; Popes are abominable sinnes (*Iudge Charles* sayes so, and oh that

Deut. 27. 19.

Amos 6 12.

Vt iustitia iniustos sic iniustitia iustos premit. Petr. Zach. 7. 9.

wee

wee might oftner find him not onely a King, but a *Iudge*) what are thoſe then that rauiſh Iuſtice? the iuſt man ſhould find the Tribunall an Altar of refuge, not a ſhamebles of deſtruction; let not iniury therefore draw Patronage out of the *Iudges* lips; no, *Iudge*, but *Iudge righteouſly*.

Vſe. This ſerues to exhort *Iudges* to make *Righteouſneſſe the* Preſcript forme of iudgement; ſo to pronounce iudgement that they might not haue the groanes of the innocent, nor the gripes of conſcience, ſuch a *Iudge* ſhall be the bleſſing of his times, and ſhine vppon his Tribunall, like the morning ſtarre of publique comfort. Oh therefore that ye may *Iudge righteouſly*.

First, lay aſide all paſſions, for *Iudgement* muſt not be framed in a reuindictiue breaſt; it affronts therefore ſhould bee giuen, or the brow of authority ſlighted, yet cry not out with furious *Nero*, *I am now my owne man, and of this man* Νῦν ἐμὸς ἔσομαι. Suet. *will I be auenged*; no, let inſolencies haue their ſharpe redargution, but for theſe, let not equity be ouerthrowne; cleere light cannot be ſeene in a Tempeſt, nor the truth of a cauſe diſcerned in a heart obſcured with grieuances, and diſtaſts; oh therefore lay aſide all irritated, exaſperated exulcerated thoughts, before ye come to pronounce ſentence; for elſe ye are like to giue *Rancorous, and* not *Righteous Iudgement*.

Secondly, lay aſide all reſpect to bribes, for this were elſe to make the ſeat of *Iudgement*, a farme, or a fayre ſtead of commodities; there is a little equity to bee expected, if *Iudges* ſhould tread inward, or like the *Oracles* of the *Heathen*, ſhould giue no anſwere without coſtly oblations; ſuch Pro 28.24. Amos 2.6. *Iudges will tranſgreſſe for a morſell of bread, and ſell the Righteous for ſiluer, and the poore for ſhooes*; doe yee not remember what God ſaith of ſuch *Iudges*, that they are Eſ.1.23. Ezc.22.27. *companies of theeues*, and that they are in *the midſt of the people, like rauening Wolues*, as if the *Iudgement-ſeat* were turned into a hill of *Robbers*, or *Beaſtes of prey*, were got into the Tribunall; how are thoſe counted gaſping, inſatiable, impudent *Iudges*, whoſe voyce is nothing but *Bring ye?* yea, Hoſ 4.18. *Quis non erubeſcat dicere* who ſhould not bluſh to ſay, what wilt thou giue me, that

I may doe thee iuſtice? is it not all one, to ſay what will ye giue mee, that I may deny Iuſtice? that I may renounce my duety; and ſell my God: oh therefore let not bribery paue the way to iudgement, nor corruption penne the ſentence; but count them that offer you gifts to offer you injury, as *Epaminondas* ſayd to *Iaſon*, and ſuppoſe that thoſe which would purchaſe their peace at your hands by rewards it is for you to breake peace with the Lawes, as *Alcamenes* the ſonne of *Tellecres* ſayd; carry a reſolute ſpirit therefore againſt all theſe baſe proffers, or elſe ye ſhall *Iudge* couetouſly, greedily, corruptly, and not *Righteouſly*.

quid mihi dabis vt Iuſtitiam faciam? nonne ſimile eſt ac ſi dicatur quid mihi vultis dare vt abnegem iuſtitiam? officium perdam et Deum vendam. Greg.

Thirdly, be not too much addicted to ſeruants, For that *Iudge* that is inchanted with ſeruants, caſteth himſelfe, and iuſtice into thraldome. It is ſayd of *Claudius*, that being addicted too much to theſe kind of creatures, *he carried himſelfe not like a Gouernour, but a bondman*: So *Iudges* here, if thus affected, whereas they ſhould be *Lords* ouer all, they become ſeruants to ſeruants, yea the good old *Iudges* are nothing then but *Deputies* to their young ſtriplings profits. Haue we neuer knowne any of Generous, Noble diſpoſitions in themſelues, free from all perſonall corruption, and yet out of a ſoftineſſe to ſeruants, that the keeper of a dore, or the holder vp of a traine might bee well gratified, haue bene contented to paſſe any manner of iudgement, and ventured themſelues vpon the precipices of reproch & ruine? Oh theſe *Chamber-ſpiders* carry in them dangerous poyſon, theſe priuy fetters are able to bring their maſters into any ſort of ſeruitude; oh therefore let not the vnder-hand larding of followers be appointed out for their wages; ſuffer not the *Iudgement-ſeat* to bee a breaſt, out of which they ſhould ſucke the milke of their maintenance; no, *Iudge*, but not according to loue to ſeruants, but according to loue to *Righteouſneſſe*, *Iudge righteouſly*.

Non principem ſed miniſtrum egit. Suet.

Fourthly, take heede of the pretexts of *Lawyers*, for though I beleeue, and know ſome of them to be juſt, and conſcionable; yet I heare, many of them are ſo juſt to their

Clyents, that they are ouer-iuſt to the cauſe, that as *Maqueda* the Queene of the South, when ſhe came to viſite *Salomon*, and to try his Wiſedome, layd Artificiall Bees before him, that in colour, ſound, motion, were like vnto liuing Bees, and *Salomon* could not diſcerne the one from the other, but by laying downe flowers, vnto which the liuing only reſorted, So, many there are that can ſtraine their skill ſo far, that they can make a breathleſſe cauſe appeare, moue, and ſtirre, as if it were quickened with the ſpirit of truth, and he had need bee a prudent *Iudge*, and vſe his beſt diſcretion, that ſhould diſcouer their crafts; nimble, ingenious, verſute many of them are, full of ſtrange Artifices, notable impoſtures; they haue a kind of Omnipotency in their tongues, the power of a Fee, or the vertue of a double Fee, can make them ſo denigrate on the one ſide, and garniſh ouer with orient colours on the other ſide, that *Calum* ſhall ſeeme *Cœnum*, and *Dauus*, *Diuus*; that a ſpotleſſe liuer ſhalbe made to ſtand at the bar like a varlot, & many a varlot ſeemes an inculpate liuer, a Patriote, a matchleſſe Common wealths-man: I wonder what cauſe moſt of them will refuſe, and if they want not money, what motiues will they want to make it ſeeme lawfull, and laudable? yea, and that with vehemency, taking it in diſdaine, that the aduerſe pleader ſhould oppugne them, and being ofentimes ſurly, and petulant againſt the *Iudge*, if hee will not giue in his vote with them. *Let your zeale kindle, and your authority ſtrike at this impudency.* Oh be circumſpect ouer the demulcent charmes, and preſtigiatory practiſes of this ſharpe-witted generation, or elſe yee are like to *Iudge* according to the pretexts of Lawyers, and not according to the Candour of *Righteouſneſſe*.

Ignoſcat zelus, exurgat authoritas contra iſtam impudentiam. Bern. lib. 1. de Conſ. c. 11.

Fiftly, bee not too flexible to the motions of great men, For if theſe may haue the Iudges eare open, the ſtrongeſt teſtimony may not take place againſt the force of their ſuggeſtion; Witneſſes ſpeake vpon oath, what now then, ſhall whatſoeuer the lips of a Magnate avouch againſt theſe, bee held

held credible? May not theſe great men ſpeake out of fancy, perhaps out of enuy? may they not comply with friends? or to go home into their Country with a roare, a vaunt, and ſay, this fellow I helped ouer the bridge, and that fellow I helped into the ditch, *this was my authority, and ſurpaſſing power vpon the Bench*, I ſay, may not this make them to force both credit and conſcience? yes, a popular humour, and a deſire to be dreadfull to the vulgar, may induce too much; an ambitious man careth not to doe iuſtice in his Countrey, but onely to controll and domineere. If therefore theſe great men will depoſe vpon oath, heare them, but otherwiſe haue no care for a whiſpering teſtimony; for then ye may iudge according to ſubtile inſinuations, and not according to *Righteouſneſſe*. *Iudge Righteouſly*.

— *mea vires mea magna potentia.*

Ambitioſus non curat prodeſſe ſed prodeſſe Innocent.

> *Betweene euery man and his brother, and the ſtranger that is with him, ye ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall as well as the great, ye ſhall not feare the face of man.*

Now let vs come to the commendable impartiality, *Betweene euery man and his brother, &c.* From whence obſerue that euery one ſhould haue an equall indifferent interreſt in Iuſtice, for Iuſtice ſhould be like the Sun, to ſhine to all alike. The *Iudge* muſt not looke with the eye of affection, but equity; he muſt regard the cauſe, and not the perſon. For, *It is not good to haue any reſpect of perſons in Iudgement.* No, perſons may be reſpected, but not in Iudgement; *Iudges* muſt not haue ſeuerall meaſures to apportion out right; no, *yee ſhall haue one Law*. Woe to that place, where the poore man can find no Law, yea, contempt and confuſion to that *Iudge* that makes the Law, the rich mans ſeuerall; Hee that is all for the *Potent*, is much like *Alcibiades*, who was all for his Patritians, the common people were but as the dung of the earth vnto him; thus to execute Iuſtice, were to extinguiſh Iuſtice; and not to make the Tribunall a *Iudgment-ſeat*, but the Rich mans loft, or his free-hold, or his

Doct.

Greg Naz *ad ſub. timore periclos.*

Pro. 24. 23.

Leuit. 24. 22.

Plutarch.

'gun-roome, from whence he may discharge at all that come within his reach; then the *great man may speake out of the corruption of his soule, compasse about the righteous, hunt his brother with a net, smite with the fist of wickednesse, gape ouer the poore in the dust of the earth, plucke off the skinne from their backes, and the flesh from their bones, and chop them in peeces as for the Cauldron*; yea, extortion will then speake with the voyce of *Caligula*, that it may doe what it will to all men; the vision in *Salomon* will be as frequent, as hideous. *I turned* (saith he) *and considered all the oppressions that are wrought vnder the Sunne, and behold the teares of the oppressed, and none to comfort them, and strength in the hands of them that oppresse, and none to releeue.* The poore mourne, and the Tyrant insults; the poore cry, and the *Iudge* is deafe; sighes, and no compassion; teares, and no relieſe; the *Iudge*, and the oppressour (saith hee in effect) conspire together to tyrannize ouer the Common-wealth; *Behold* (saith Salomon) *behold with dolour, behold with horrour.*

Mich.7.3. Habac.1.4. Mich.7.2. Es. 58 4. Amos 2.7. Mic.3.2.3.

Omnia in omnes l. e e Suet. Eccles.4 1.

Vse.

This serues to exhort *Iudges* to be formidable to the Terrours of the age, for the lightnings of Iustice should strike vpon the highest mountaines, let euery man as well as the poore man beare the markes of his deserued vengeance; why should Greatnesse be an obstacle to punishment? why should there be any superiority aboue Iustice? why should cruelty walke vp and downe with her Writ of Priuiledge in her hand? No, let the heart of a whole Country tremble to doe iniury for blood fetched from the sides of a Grandy; *Deliuer the poore that cry, and the fatherlesse, and him that hath none to helpe him*; though Great men may be masterlesse in the world, yet let them not be so before a Tribunall, though *Inferiours* cannot amate them, yet let the *Iudge*. It is sayd of *Caligula*, that though hee feared little, yet hee feared thunder: so though these feare little, not convulsions at home, not clamours abroad, yet let them feare the thunder cracks of the Tribunall; and oh how needfull is it, not only that the ayre should roare ouer some of their heads, but the bolts

Feriunt summos fulgura montes.

Iob 29. 12.

Suet,

bolts ſtrike thorow ſome of their ſides? For when was the boſome of couetouſneſſe euer more widely opened? Some true Gentlemen I confeſſe there are ſtill left amongſt vs (and I thinke on their names with honour, and behold their faces with comfort) to whom their *Anceſtors* vertues are as pretious as their Scutchions, they are mind full not onely of fat morſels for themſelues, but of fragments for the poore; they are troubled neither with the Churles cloſe fiſt, nor with the Tyrants ſharpe nayles; no, they are readier to exhibit, then to exhort; thouſands in this bitter ſcarſity haue found a Race of true Gentry yet remaining; the Cottages as well as the *Heraulds* Office, proclaime them of high diſcent, & worthy to beare Armes; But as this Remnant of true Gentry is to be magnified, ſo there are which haue nothing left in them of Gentry but the title, which are *Heires* to nothing but their Fathers Lands, by their degenerous courſes they ſeeke to blot out the memory of their Predeceſſours worth; and are theſe to bee honoured? No, abhorred; my heart cannot ſtoope to ſordid Earth-wormes, nor my tongue praiſe theſe dead carcaſſes of Gentry; here indeede is the true decay of Gentry, and the miſerable ruine of auncient Families, when equity is turned into oppreſſion, and Hoſpitality into cruelty, when Great Gentlemen ſhew their Greatneſſe in nothing but in ouer-powering the feeble, and cruſhing the impotent: And when wee ſpeake of ſuch, doe we nothing but vtter fancies, fictions? Yes, who heares not of the fearefull deuaſtations (as it were) in the Nation? as if the forraigne Enemy were ſcarce more dangerous to many poore men, then mercileſſe oppreſſours; when were the talants of cruelty ſo long? or the armes of violence ſo boyſterous? no, there is in the Kingdome ſuch ceaſing of copy-holds vpon euery light forfeiture, ſuch holding away of Commons by force from the poore, as if they were *Gentlemens* auncient demeanes, ſuch compelling away of Lands to make this encloſure ſpations, and to enlarge that part ſuch defalking of wages, and ſhifting of the

—Quando maior auaritia patuit ſinus?

burthens of charges to the weakeſt, that if *Iudges* be not pleaſed to interpoſe ſoone with the ſtrength of Iuſtice, poore men had as good liue nigh a Tygers denne, as by many a rich mans threſhold. Oh therefore be tutelar, ſafeguarding Powers to theſe diſtreſſed ſoules, let them finde a refreſhing vertue come from the ſhadow of your tribunall, let not *Goliat* of *Gath* defie the whole Hoſt of *Iſrael*, let there not be a Ter-magaunt for *Iudges*; no, grapple with the mightieſt, and let Greatneſſe finde no priuiledge but greatneſſe of puniſhment, as *Galba* told that *Guardian* which had conſumed his *Orphans*, and when hee came to iudgement pleaded for fauour for his wealths ſake, thou ſhalt dye, ſaith hee, and becauſe thou art wealthy *thou ſhalt haue the higher and the whiter croſſe*, that other men may be the more terrified by thee; Oh that is commendable, and comfortable Iuſtice where notorious offenders goe away with the ſharper doome; Let not *Magnifiques* therefore liue like exempted perſons, nor thinke that their ſilken Veſtures are too pretious for the *Iudge* to giue a Rent in them; no, puniſh poore men if culpable, but eſpecially cruſh the homes of the *Vnicornes*, and breake the heads of the *Dragons* in the waters, make them know that they liue in a Land of Iuſtice, and that ye want not power to ſubiugate the moſt refractory; let your blaſts and guſts not onely fall vpon the Caues of *Indigents*, but cauſe Tyrants Palaces to ſhake at the foundation; Let not a man, but euery man feele the ſmart of his demerits, let the ſtranger be emboſomed by you as well as the deareſt acquaintance, reſpect the law and not perſons, haue an eare for the ſmalleſt as well as the mightieſt, feare a blot in gouernment, feare a gulph in conſcience, feare the curſe of the poore, feare not the face of man. This is that which *Moſes* requires in his *Iudges*; *Iudge righteouſly* (ſaith he) betweene whom? *Betweene euery man, and his brother, and the ſtranger that is with him*; *ye ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall as well as the great, ye ſhall not feare the face of man.*

Albiorem, & altiorem crucem.

For

For the iudgement is Gods.

Now let vs come to the inducement, *For the Iudgement is Gods.* From whence obſerue, that *Iudges* are Gods *Steadſmen*; they are to bee reuerenced becauſe they haue his authority, they are to bee ſpotleſſe becauſe they haue his roome. *Things exemplified ought to reſemble their ſamplar according to the reality of the forme*; ſo the moſt eſſentiall things that are in God ought to bee manifeſted in *Iudges. I haue ſaid yee are Gods*, And wherefore, but to bee as vnſtained in all their proceedings, as the *Holy one of Iſrael? Take heed what yee doe* (ſaid *Iehoſophat* to his *Iudges*) *for yee execute the iudgements not of man, but of God, and hee will bee with you in the cauſe, and iudgement*, as if hee ſhould ſay, paſſe not ouer things ſuperficially, but *Take heed what yee doe*; *iudgements* yee are to execute, but in them yee are not ſo much to bee my Deputies, as *Gods*, *Yee execute the iudgements not of man but of God*; and if there bee any indirect carriages, though yee may eſcape my knowledge, for I cannot bee euery where, yet where is not God? no, hee is euery where, though not by totality of quantity, yet of eſſence, hee therefore will ſpy you out, marke euery paſſage in the triall, record euery ſyllable of the ſentence, *hee will bee with you both in the cauſe, and iudgement*; they had need haue no blurs in their writings that are to penne out a thing according to the copy of diuine purity, nor tread awry that are to *follow Gods foot-prints*; they had need honour that place where Gods reſidence is taken vp, and be circumſpect ouer that *iudgement* that Gods eye, ownes; therefore ſaith *Moſes* with much fidelity, integrity, paſſe iudgement, *for the iudgement is Gods.*

Doct.

Exemplata oportet conformari exemplaris ſecundum rationem formæ.

Tho. Aq p. 1. qu. 18. art. 4. Pſ. 82.

2 Chron. 19. 7.

Tho. Aq.

This ſerues for *Iudges* to adorne that place vnto which they are aduanced, and to bee intent vpon that taske with which they are intruſted, to fill Gods roome with a kind of ſplendour, and to act Gods part with a kind of honour; for oh the blackneſſe of that guilt where God is diſhonoured

Vſe.

noured in his owne roome; if God will reuenge pollution every where, how much more in his owne ſeat? oh therefore heare all plaints as it were with Gods eare, and pronounce ſentence as it were with Gods mouth; vary not, ſwerue not, vſe no prepoſterous courſes, remoue all colluſions, let your deſires be as Gods, your judgement as Gods: *for the iudgement is Gods. I charged the Iudges at that ſame time* ſaying, *Heare the controuerſies of your brethren, iudge righteouſly betweene euery man and his brother, and the ſtranger that is with him, Yee ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall aſwell as the great, yee ſhall not feare the face of man for the iudgement is Gods.*

Now that theſe controuerſies may haue the better iſſue, yee which are Iurors let your verdicts bee as iuſt, as your oathes are ſtrict; oathes are too common euery where, and the breach of oathes too rife in this ſeruice; how many haue come hither rather to ſerue friends, then the Common-wealth; and to ſide with neighbours, then to let litigious, iniurious perſons goe away with their iuſt infamy? let witneſſes oftentimes depoſe never ſo apertly, and *Iudges* informe never ſo faithfully, yet theſe are ſworne men before to their owne wills, and the oath is but for forme; witt ſome of them haue, but it is but to abuſe their partners, and to caſt a miſt vpon the truth: their pertinacy is dreadfull, their periury damnable; But oh if there ſhould bee any here ſo obſtinate, deſperate, let them know what it is to ſpot iuſtice, what to haue a chevalriſed conſcience; oh therefore let not your neighbours ſet the gimmers of your clockes to ſtrike after their affections, nor your deereſt friends ſtalke vnder you to catch their deſired preyes, for then yee ſhall want morall vertues, and not haue ſo much ſincerity in the handling of cauſes as *Heathens*, yea that which may make you bluſh and tremble yee ſhall bring the innocent into bondage, and raiſe vp a blood-hound in your owne boſomes to purſue you; bee therefore as the Standard of heauen to weigh out to every man his due portion

tion, and as the *Hands of God to retch forth to every man his true Right.* What will make you awfull, jealous, vpright if not oathes? An oath is one of the highest expressions of worship to *God*, and one of the deepest earnests of fidelity towards man. *Iuro*, to sweare (say the *Critickes*) comes of *Ius iuris*, Right, as if they which are sworne are obliged to doe right; and in *Hebrew* the word to sweare is not simply to take an oath but to doe it *cum vehementi affectu*, with a vehement affection, even to poure out the soule; and when can it bee hoped that a man meanes sincerely, and will carry himselfe districtly, if not when his soule is poured out? there is no counterfaiting like to the doubling in oathes; It was wicked *Lysanders* Atheisticall conceit that men might bee deceiued with oathes, as children at cockall; the breach of oathes hauebeene so odious in former times, that periured men haue had their lips and hands cut off; their lips because they had wronged God, and their hands because they had wronged their neighbour; oh therefore feare the out-cryes of innocency, and the sting of oathes.

actus latriæ. Tho. Aquin.

Nischbah.

Plut.

And whereas here is a *Grand Inquest*, and a Iury of life and death, deale sincerely in those things wherein yee are employed. Here are *Iudges* yee see, and to execute *iudgement* are they come, and how can they execute if yee will not suffer Malefactours to come vnder the verge of their punishments; if yee will extenuate greevous trespasses, or suppresse notorious abuses; if yee will not indite, or are loth to find guilty, what is this but to abuse the high presence of *Iudges*, and to frustrate all their holy desires, and religious purposes? take heed yee bee not partners in those sinnes yee will not punish and that in suffering sinnes yee doe not take them home to your selues; remember that to fauour the wicked, is to hurt the good; It is no mercy to spare miscreants, no, it were wisedome and zeale to curbe and crush them; *Let one rather perish then a multitude?* What good is it to preserue an infection or to let venomous creatures line? Oh therefore as ye ought not

Vitia si feras facis tua Sen.

Bonis nocet qui malis parcit Il.

Pereat totius unus quam vnitas.

to ſpill a droppe of blood for ſpight, ſo yee ought not to ſpare a droppe of blood that is a ſtayne to the family, or a corruption in the veynes of the Common-wealth; to fauour deſperate offenders, were to doe ſeruice for the Deuill, to let incorrigible treſpaſſers (eyther for mediation of friends, or out of blinde compaſſion) goe ſcotfree, were euen to fill your Country full of horrid practiſes; hee that lets ſlip one ſuch an offender, begets ten, he that quenches not ſuch dangerous ſparks, hazards to ſet the whole Country in combuſtion.

Ne ſit nomen inane, & crimen immane. Amb.

In you it is now to cleanſe, to free your Country of villany, or to leaue it a ſinke; I will ſay no more, Ye are *Iurours*, *Sworne-men*, let there not bee a vaine name leaſt a mayne ſinne; let the coales vpon this Altar heat you, let the touching of the volume of bliſſe infuſe a dread into you; let the ſounds of thoſe graue aduertiſements that are to fall from the *Iudges* lippes, eccho a ſerious regard in your boſomes; come not thus farre to carry home the chayne of hell about your heeles, periury in your conſciences: The Lord from heauen by his bleſſed ſpirit endow and aſſiſt you, ſtrengthen and quicken you to the performance of this high ſeruice, that by your circumſpection and faithfulneſſe, the Country may the better feele the preſence of *Iudges*.

Now my honourable Lords, to conclude with you, though I haue ſpoken much to you before, yet I deſire to giue you a ſolemne cloſe; Ye are the prime inſtruments in this ſeruice, and we had neede to put ſtrong Rudders vpon thoſe Shippes, that wee would haue conuay vs from all ſyrts and ſands, and poliſh thoſe corner ſtones well, that wee would haue to vphold the whole building, and put ſweet odours into thoſe veſſels that wee would haue to be Cenſers of comfort to a whole Country. I thinke ye haue conſecrated this houre for ghoſtly counſaile, and turned your feete aſide a while into Gods houſe, to ſee if hee hath inſpired any thing into the heart of his meſſenger to impart vnto you?

Well

Well then, from this Holy ground, carry away hallowed desires to your dueties, let your actions bee as honourable as your places, let Wisedome open her brightest eye, and conscience feele her forcibleſt impulsions; these *Controuersies* else may beget a Controuersie against you at *Goas Throne*, and in a few moneths, yee may giue a sharpe and heavy account for these *Iudgements*: Oh have an eye to that reckoning, heare the alarum heere striking in conscience for the last doome; actions so soone as they are done, doe not passe away, so soone as the Assies are ended doe not conceit neuer to heare more of these trials, but for all things that are heere handled, expect a review, for *certaine markes and portraictures of all things remaine, which in the day of Iudgement shall bee reuealed.* *Iudges* therefore ought not to bee reckleſse in those things, which God will examine strictly; What shall become of corrupt *Iudges* then, when the most vpright shall haue such a serious search?

Notæ quædam, et signa remanent quæ in die iudicii reuelabuntur. Origen. *Quid faciet de intrusis iudiciis, qui ipsas iustitias iudicat.* Bern.

In time therefore consider your power to reforme much, if yee bee faithfull, and *Gods* power to reuenge much, if ye be faithleſse; if ye looke after gaines, these will not long last, if after *Attendants*, or friends, their mortes will bee stopped to excuse you, and their hands cramped to rescue you at *Gods Throne.* Oh therefore lay aside all private respects to your selues, and by-respects to *Familiars*; let no gaine seeme more aduantageable vnto you then serenity of conscience, nor any bee more entire, intime with you then hee that was your Creatour, hath beene your *Promoter*, and will bee your *Iudge*; Consider that errours heere are hardly euer repealed, and that God will shew mercy, rather for any sinnes, then for those that are committed in his owne *Iudgement-seat.*

Yee are in the sight of the Countrey, Yee are in the sight of God, and his *Angels*, bee vigilent, bee zealous; with a heedy eye reade ouer your *Mandates* againe, pray to God to assist you in them, and

goe vp with *Serapoins* affections to your Tribunals, to doe true seruice to God and your Country.

And thus *God Almighty* blesse you, that your eyes may not bee so dazeled with authority, as if authority had no burthen in it, yes, take the charge vpon you, *I charged the Iudges* saith *Moses*.

The humours of people are many, malice is an eloquent Oratour, it can parget and palliate, therefore looke narrowly into the nature of euery grieuance, Consider the trueth of euery complaint, *Heare the controuersies of your brethren*; and whereas *Iudgement* is your maine *Action*, the purport of your calling and comming bee not in that most defectiue; but *Iudge* as to beautifie your high place, Iudge as to yeeld comfort to the distressed, Iudge as the heart of an enemie may confesse the equity of your Iudgements, *Iudge Righteously*.

And let the World see in you, that that will euen transforme you into Angels, yea, make people thinke that God Almighty, is the Tribunall, euen the vertue of impartiality; let not Wealth therefore thinke that shee hath gotten armour of proofe against Iustice, or that it can make the poore as despicable to the *Iudge*, as they are to the World, or that it can wipe out of your knowledge the name of a stranger, that though a stranger come from farre, and hee hath none but the *Iudge* to assist him, yet that the prepotent force of Wealth shall bee such, that the *Iudge* shall take no acquaintance of him. Oh let not this turgid, haughty route of the World, thinke that yee respect either their Spangles, or Plumes, or Scutcheons, or bee so bold to conceiue that there can bee a price for a *Iudges* eare, or that the *Iudge* neither will, nor dare frustrate their aymes, oppugne their desires, and resignes; No, let none terrifie you, but bee yee a terrour to euery brow; *Iudge* yee so Righteously, that it may bee *betweene euery man and his Brother; and the stranger that is with him, haue yee*

no

no reſpect of perſons in Iudgment, but heare yee the ſmall aſwell as the great, feare not the face of man.

And paſſe not Iudgement as if yee had the ſole intereſt in it, but with ſingle eyes, circumciſed eares, melting hearts, awakened conſciences, ſee, heare, conſider, and recognize vnder what a Potent, Omnipotent Maſter ye ſerue, God; Let Heauen therefore now ſeeme to caſt an eye vppon the complaints of theſe abiects, and to lend a mouth to ſend them home with a ſentence of comfort into their Countreys, let God ſeeme to debate, decide, *Iudge*, for the *Iudgement* is Gods.

Thus my honourable Lords, haue I endeavoured with fidelity, and fervency, to make you conſider the importancy of what is impoſed; it is but my Charme, it is your Charge; amongſt the reſt of your time, yee employ elſewhere, thinke hereafter yee haue ſpent an houre heere to take vp a Charge; let the noyſe of this Charge ſound in your eares the whole time of this ſeruice, yea take it vp amongſt the reſt of your dayly, diuine, and devout meditations to contemplate vpon; It was the firſt charge of *Iudges*, let *Iudges* neuer forget it; ſo ſhall they neuer ſinke vnder this Charge, but for *hearing* well of *Controuerſies*, they ſhall one day *Heare Euge, Well done good and faithfull ſeruants*, and for *Righteous iudgment* heere they ſhall haue iudgement of mercy, and not vengeance, *and euery man and his brother, neighbour, and ſtranger*, yea, *God and his bleſſed Angels* ſhall iuſtifie their proceedings; and that God for whom they iudge ſhall at laſt take them vp into his owne manſions, giue them honour in his owne houſe, euen pleaſures boundleſſe, and ioyes endleſſe, Which that he may do to theſe, with thoſe that are vncorrupt, vnſpotted, God grant for his mercies ſake,

Amen.

FINIS